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TUESDAY MARCH 12, 1963
Played May 27 1963

Trudy Bartel
Leo Bartel
Angela Benis
Bruce Arcieri
Paul Caponigro
Terry Owens
John Owens

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 Played ~~April~~ May 2, 1963

Now, let's forget about the mechanicalness of the machine. Let's talk about ourselves. Who found out this week that ~~they~~ were very mechanical? Everybody has his hand up. Lou, you were first.

Lou Castagno: Well, my discovery was in relationship to the task. Should I elaborate on what the task was?

Mr. Nyland: In a few words, I think if you explain.

Lou: Getting up at seven o'clock, planning the day, bringing a conversation to a point where I had decided before hand. I interpreted the getting up at seven o'clock without any mechanical means, that is, an alarm clock or a call or anything like that. I found that extremely difficult. It was about thirty percent that I was able to get up at seven o'clock by demand. The task was to make a command, a demand on myself. The fluctuations were such that during the week it was really extremely difficult to relate to mentally. I can relate more to it physically in so much as getting up at seven, getting dressed quickly, and relaxing for fifteen minutes. Planning the day presented such a dilemma at certain times that what happened consequently later in the day was really of no relationship to what I had planned previously. The thing that I learned most was that after getting up and only three times was I able to get up right at seven. Most of the times earlier and then falling asleep and arising again and then getting up, let's say, as seven thirty. What I was to observe more strongly was that my body and being impartial about my observation, that my body was telling me to go back to sleep, that I was tired, that I couldn't, that I did not have the energy to continue, to even plan a day. Not only once, but many times I directed a conversation and got to a subject that I had planned previously but got nothing from it. I got so involved in the planning and getting on the subject that very little happened. And most of what happened was that I could not formulate in trying to remember myself and keep the conversation going. But most that I got out of it was the physical differential between that with which my emotions demanded ~~and~~ of ~~myself~~ me and that which my body demanded of me. It became extremely obvious to me that the mental equipment involved in trying to do this planning was of so little value that I would have to make these decisions and commands from a different area but just to think of them with my mind and try to execute them....

Mr. Myland: Have you difficulty in ordinary life when you plan?

Lou: Yes.

Mr. Nyland: And you think that you actually were tired?

Lou: That would be hard to say. I would say perhaps some of the times but not all of it.

Mr. Nyland: If you think at that time that you were not tired, then what made you then either not get up or perhaps sleep further or what was the difficulty? That you could not get up then? That you allowed yourself to have a little more sleep, that your body wanted it and got the upper hand?

Lou: What would make me decide to do that? Facing the day or planning the day, the responsibility of planning the day, of making a decision.

Mr. Nyland: If you made a decision, does your body then ~~start~~ still object?

Lou: It didn't cooperate I would say. I do not know... (?? I couldn't say what the objection was as separate motivations.??)

Mr. Nyland: Can you use your body now, not in connection with a task but in connection with something that you set out to do, that you are interested in. Your body would follow, wouldn't it?

Lou: Yes.

Mr. Nyland: When your body has also its own desires, let's say, like being hungry, can you oppose it or do you give in?

Lou: Mostly I give in.

Mr. Nyland: Would it be a good idea to try to tell your body just a few things; who is boss.

Lou: A very good idea.

Mr. Nyland: That is necessary because if the body really has ... it is already so predominating compared to the other two centers. And one lives very much by what the body really wants. And even if you have a kind of a suspicion that the body should not be given into, your mind will start to rationalize very soon, saying, "It is not so bad", or that really you are entitled to it or you find another kind of an excuse. So, what will we do now? What are certain times that you feel that your body is trying to get the better of you? You know such instances during the day.

Lou: I would like to continue with the getting up at seven o'clock.

Mr. Nyland: Good, then I think that you can use an alarm clock. And I think that you then, with the alarm clock, can make it one hundred percent getting up, like it or not.

Lou: Could I carry that... You asked me what I ~~would~~ thought would

be good. Could I carry that a bit further? When you said hunger and my giving into the hunger, I would like to do something because that is very... it becomes almost emotional, that I feel sometimes that I am feeding emotional rather than physical.

Mr. Nyland: When you eat, do you eat much?

Lou: Yes, sometimes yes.

Mr. Nyland: Can you spread it over the day and eat at different times?

Lou: Yes.

Mr. Nyland: Drink a little water, a piece of bread, a piece of cake, some more water, coffee. Spread it over the day. Do not eat too big a meal until at the end of the day if you feel like that, you can do it and not too close to the time you go to bed. And make the day quite different. You can have some orange juice in the morning and a cup of coffee, no egg, no bacon. And then, when you feel a little hungry at ten o'clock, coffee break. At eleven thirty again a cup of coffee or tea, maybe you prefer tea; I don't know, water. No lunch. But you have to keep your stomach going you know; not just stop it. And at five o'clock, if you reach that far, no dinner. You know, you must enjoy this state of hunger a little bit so you ~~praising~~ postpone it, not until seven thirty. If it is too much for one, and it can be, the next day you can vary it and do what you usually do. But then, the following day, again according to this kind of a scheme. Alright?

On the meantime, you have to have something that tells your body who is the boss. I think the body understands a certain language. I think it is not only the language which is of a negative character but something in you prevents the body from doing certain things or not to, let's say, not to eat. I think for yourself, when you are by yourself in such moment when you ~~are~~ really feel that you have, that the body has a desire, if you then allowed, tell yourself as if something is you, usually might

come from your mind, but it will come from somewhere in you, tells the body, "Now you have to be quiet. No, you will not have it as yet. No, I do not want it. You may like it but someone else is in charge." Statements like that. Say them aloud. When you are very restful, when you are, you might say, in a good state, in a relaxed state, also when you are not effected by outside conditions so you have to be quiet and at that time your body will listen; strangexx as it may seem that it understands English.

Alright?

Lou: Could I ask a question? As I relate to your instructions, it begins to develop almost a schizophrenic nature. I would like to define for myself where my instructions come from. The difficulty I have had ~~xxxxxxx~~ has put me in a conflict between my emotions, when I ask for the task I realize that it comes out of my emotion-~~xxx~~ al desire.

Mr. Nyland: Yes, but when you talk to your body, it comes from your mind.

Lou: That's what I wanted to know.

Mr. Nyland: And you can out a little emphasis on it from your emtoion. It is really a fight between the two centers against one and the one center is about ninety five percent. So, you have to be very very clever; Machiavellian. Alright?

Robert Viespi: I have been wanting to ask for a task. And last week I decided that before I ask for a task, I should try to give myself one and see what I could do on my own. And as a rule I always feel the best task for me is one that is related to the body. And the task was not successful; the one I gave myself for a week. I did decide because I had felt that I was very dependant on smoking. I wanted to go one day without smoking and see if I could do it. And I felt that when I decided on it it ~~xxxx~~ would be very difficult. In the past I have done this and it had not been difficult. And it was difficult but I was succesful for the one day. But the task I gave myself for the week was to spend the time on the train coming home from work, instaed of sleeping, to spend it reading All and Everything. And I found... looking back I feel that I could not do it, that it was not a very good task, that I didn't use common sense. I do not mean to say that I need the time to sleep but it is very difficult for me, as I found out this past week, to stay awake on the train, I tried to fight it because I just felt that it was silly that I had to sleep on the train.

Mr. Nyland: What is the division of your day? When do you work? Irregular?

Robert: Six thirty to three thirty but I get up very early.

Mr. Nyland: You have to get up when?

Robert: Four thirty.

Mr. Nyland: It is a little strange division, you see.

Robert: But I have been doing this for a number of months.

Mr. Nyland: I know but it does not change.

Robert: But I still feel that...

Mr. Nyland: I think you are right. You still feel that. But I would give myself a task of indulging.

Robert: No, I cannot do that.

Mr. Nyland: Yes, I know. That is why I say it. You see, do just the other way.

Robert: I do indulge.

Mr. Nyland: No, not intentionally.

Robert: Oh yes I do, on week ends.

Mr. Nyland: No, you don't, not for the purpose of a task. You indulge unconsciously. All of us do. This way you do it really having in mind that you do it. You say to yourself, "I do this with the obligation of being awake."

Robert: Physical indulgence?

Mr. Nyland: More cigarettes a day, sleeping on the train, trying to read All and Everything and being able to read it and allow yourself to put the book down.

Robert: I understand what you mean.

Mr. Nyland: ~~It's~~ Yes, I am sure you do. It will go against the grain so much that you have to break it. One cannot and never become fanatic regarding work. It is necessary to be serious, sometimes to be quite intense.

Robert: I do not think I was being over zealous. It is just something I feel about.

Mr. Nyland: But the fact that you want to give yourself a task and it always is a task where you deny yourself something. And then you say, "Well, I ought to be able to do and I cannot do it." For one week Robert; after that you can go back to your flagrant state.

Robert: Oh, it wasn't that.

Mr. Nyland: Not that bad? Let me know next week; and cheerful. You remember we talked about that once?

Robert: Yes I do, very clearly.

Mr. Nyland: Yes and it is very necessary. When you wake up out of the train sleep, for instance, maybe you can sing.

Robert: I tried "Oh what a beautiful morning."

Mr. Nyland: The next one will be "I am the master of my fate, or soul" or "The boys from the burning deck."

Connie Ashby: I would like a task Mr. Nyland.

Mr. Nyland: You know Connie, you already have many tasks.

Connie: I know, I would like you to ...?????

Mr. Nyland: For the time being, for those people who come and work on Sundays, they have a very special task for that period. The task for that period is to try to translate ordinary work we know about into an activity. It is a very difficult one because we like to keep things in ones mind and as soon as it is required to put it to practise in that way, in certain circumstance which of course are very different and, to say the least, are very strange, it requires a task for oneself to want to do that right, in the right way and with enough understanding. And that the task during the week is to prepare. One starts to visualize, particularly ~~xxxx~~ after you have been there once or twice, what you have been and how you could be or think you might be or why you perhaps could be different. The reason why you think that you might be able to extract from it more than you have been able to ~~xxxxxx~~ do. And what was it at the time that you experienced for a couple of days, a strange kind of a conglomeration of different influences that of course effected you, that you then can try to find out what it was that you, as a person in such surroundings, extracted from it and how perhaps you could get more out of it.

And the task is really for the rest of the week, when you are not there, to think about it. How was I? without any particular criticism, but only to see how you were. And every time you think of work, you say, "Oh yes, I will have a task

again to be in a certain way when I am in that kind of surroundings. What will I be?" You will see it will immediately change your attitude of whatever you are doing at the present time. And the task will be translated into the presence of yourself now, while you are thinking about such a possibility.

I much rather would leave it at that. I would not overburden myself with a variety of different kind of tasks. I would have one task; a good one and no more. In general, I think regarding work, I have often said it is a matter of common sense. I have to find out what I can do and know what I can do and be honest about it. I start out with ideas that I can work, that I can observe, that I can be present. And with that, I have of course, a tremendous amount of ~~energy~~ enthusiasm. And I do it quite well in the beginning. And then I am subject again to the laws of falling, as Gurdjieff would call it, and then I come back again to my original state in which I was and I start to try to continue to work and I cannot really do it. If I am sincere and honest, I must come to that kind of a conclusion. And then I have to find out how now will I be when I have very little energy for that purpose. And probably the energy can only be expressed by a few words: to say, "I will try to see myself." I forget for a little while about impartiality. I forget a little while about simultaneity. I also say 'observe' is perhaps too strong a word. All I can do is when I walk that I try to remember I am walking and I see I walk. I see myself, Sometimes I say, "I watch." I have objection to the word watching because seeing is a little bit easier since watching does not mean impartiality at all, whereas seeing, impartiality could be connected with it.

With other words, I try to find what, at any one time after I have been trying to work for some time, I can really do. And it is much less than I could do in the beginning. Then again, after some time, I find myself. And then, from that moment, I go up again.

And I increase then certain tasks, certain difficulties, and certain desires become apparant in me, that I want to overcome this and that. I have seen much more of myself because, for a little while, I have been laying low.

So, for this month, it is a little different proposition. All the energy for tasks goes into this particular period and the rest of the week is adjusted to that by recollecting what has happened and by making plans of what will happen. And, because of that, you will, for yourself, create a certain atmosphere of anticipation or remembering whivh will be helpful at the time when you now do it, let's say, Tuesday, Wednesday and so forth, simply because when you happen to think of it, it will be translated into the necessity of working already then in order to prepare yourself better.

Alright Connie?

Dick Wachtel: Thru out the week, if I work, I work spasmodically. Consequently, I do not work very much. For me to ~~make~~ state this now to you is relatively easy, whereas to state it in front of the group involves a certain amount of shame. Can this be used for me to increase the motivation for me to work?

Mr. Nyland: Do you want to use it?

Dick: Yes.

Mr. Nyland: Good, then use it. It is as simple as that. I see it. I see certain things. It is exactly the same as confessing a sin. Can I use it? Of course I can.

Dick: I don't know whether I know how. ~?-

Mr. Nyland: You know how.

Dick: To work.

Mr. Nyland: Yes, to be awake; to wake up whenever you now happen to think about it in connection with whatever you now call shame, what I call confession. But I have to learn how to translate it from that thought or that feeling into a wish really to try to wake up, try to be present.

Dick: Is that really proper, to use that as a motivation?

Mr. Nyland: Anything. I said the other day, even ~~if~~ your grandmother can help you, or your chief feature. It does not make any difference. If my interest is to wake up, I do not care what I use. Why shouldn't I use it? It is all your own. If it is used for that purpose, it is good. If it is not used for that purpose, it is bad.

Dick: I think I understand.

Mr. Nyland: Good and bad are only related to waking up. Anything that helps me to wake up is good.

Dick: Anything?

Mr. Nyland: Anything that helps me to wake up is good. Anything. It is a strange kind of a morality but it is objective. The trouble is that you still live in a world and you steal and it helps you to wake up...

Dick: I am not thinking in terms of morality or even ethics or what we normally call objective morality which I can understand quite clearly. Altho what I want to illustrate now is not ~~it~~ clear and I cannot offer a clear illustration. It seems to me that the desire to wake up should come from a desire for something positive rather than a desire to escape something negative.

Mr. Nyland: Yes, I do not care where it comes from of the result is to be awake. This is the assumption.

Dick: Even if it is to escape it is worthwhile?

Mr. Nyland: Whatever your motivations may be in the beginning in order to wake up, if I reach a state of awareness, in being awake, even if I could not maintain it, after that work really starts.

Dick: I understand.

Mr. Nyland: You see, it is after when I am awake, then I will be able to see or to do or to eliminate what I have seen even if, after the state of awareness, I go over into a thoughtful or a feeling state. I still ~~am~~ will remember how I was when I was awake.

Dick: In other words, after I do wake up - ? - and during the time I do make the effort to remain awake, that is ~~am~~ when it is

automatically a desire for -?-.

Mr. Nyland: No, say it a little differently. When I wake up, I create a condition, a certain state of myself in which certain things can continue to exist and other things will not exist. So, the decision is not made by me. The decision is made by my wishing to be awake and then the state of awakesness decides what I will be. You see? And that is why I say then the real work will start because ~~whanxth~~ with that decision, when I am awake, decides that certain things ought to be done. Then I, with all my personality, will be against it. Then it will be a struggle.

Dick: ???

Mr. Nyland: Anything that helps you to wake up is enough and then, from then in, you start.

Don Harrison: I would like a task Mr. Nyland.

Mr. Nyland: For another thirty years, and that would be a long time, for one year, Don, that you can do. Divide the year into 52 weeks. You can select a day in each week. But on that day you try to see your past. You see in this past tendencies which make you what you are now. You have to be very serious about that because it is not easy to look in the past. And it is not easy to admit that you have certain traits which are the result of that past. Unconscious living, let's call it, forming of habits, being effected in general by whatever it has been; maybe over the later years a little bit more than in the beginning altho in ones youth one already acquires quite definitely certain tendencies. Also you will see a certain rationalization that when you look back you will try to explain it. But, for one day, whenever you can during that day, you will think about it. It becomes a question. And that is the question of the day. And that day, when you see that ~~your~~ life go up to that time, you

simply say, "What is it that made me motivate myself to be what I have been? What is it that really made me then? I did not do anything about it because I was unconscious." I assume that I am not even responsible. But I want to find out what is it so that then, having this understanding, I can then assign to myself a task in connection with that motivation for that day, to help to overcome it. You understand what I mean?

One tries to find out for oneself what one is. Sometimes psychiatric treatment is very helpful. A study of psychology of oneself is helpful. A study of astrology of oneself is very helpful. But it is only preliminary material in order to find out what I am. When I now see myself what I am and I see this as truthfully as I can because I know I am a fool, I know what I will lie, I know that I will never want to really see the truth, but I will make an attempt to see it. And it is that one day when I live with that particular problem of myself. And then, when I understand that and I see it then as a problem, I will try to find out what I can do that day against such a motivation.

The next week it may be again the same thing but I think over a period of several weeks it will be different because you will find certain motivations which now you believe that are quite fundamental, you will find that there are others which you have forgotten and that when you are thinking about your past, your youth and so forth, you have forgotten certain things which, after a little while, come into focus. I would like you to do it for four weeks and then let me know. A task for one year is a very good task. It keeps you. It keeps you really on your toes because in the beginning it does not look as if there is an end to it. So, you have to make up your mind very well that you want to do it. When you once decide I will do it, then you can carry it out. It is a birthday present.

Hilda Gardiner: I would like to have a task.

Mr. Nyland: It is a very difficult situation you are in Hilda. You have to read. How often do you read now?

Hilda: I read every day but not from All and Everything.

Mr. Nyland: At what time of the day?

Hilda: At night.

Mr. Nyland: Will the little girl allow you to read in the morning?

Hilda: No, I do not have time.

Mr. Nyland: You have to take care of her? She is awake?

Hilda: No, I am working now.

Mr. Nyland: What time do you have to be at work?

Hilda: Nine o'clock.

Mr. Nyland: Then you do not have much time. Who takes care of the baby?

Hilda: A woman takes care of her.

Mr. Nyland: What time do you come back?

Hilda: Five thirty.

Mr. Nyland: It is a long day. When do you eat?

Hilda: At eight.

Mr. Nyland: You prepare it then yourself?

Hilda: Yes.

Mr. Nyland: Have you time between five thirty and eight?

Hilda: To read? No. It has to be after the baby goes to sleep.

Mr. Nyland: It has to be one hour after you have eaten. Alright? When you finish your meal, one hour after, you read for half an hour. Start with Beelzebub. But you can start on a chapter you like to take. I would suggest Ashiata Shiemash. Alright? When you finish it and the next chapter, the Cause and Destruction and so forth, when you come, when that cycle is finished, before you go on to Art Chapter, let me know. Half hour, if you can, read aloud. If you read aloud, if you can, hear your voice. If you can, when it is finished, sit for ten minutes very quiet.

Hilda: Every day?

Mr. Nyland: I think so, if you can. There may be days when you can not do it. People may come in and it may be disturbing. But in general, I think you probably can. Do it when you can. And when you cannot do it you must ~~not~~ know that it is not a sin but that you allow yourself not to do it because the conditions are such that you feel it would not be right. With other words, your conscience will tell you. Alright?

Elizabeth Schaley: I want to say about the tas. -?- more successful and the rest I can say was more than before. -?- And I also found that when the tasl was successful I had better sleep. But, in general, I have, I dream a lot and I usually remember the dreams and they have no sense whatsoever or no connection that I can see. I know that it makes me not really ...

Mr. Nyland: They are not night mares are they?

Eliz: No.

Mr. Myland: No, they are nice dreams? Enjoyable?

Eliz: No, not particularly.

Mr. Myland: No, not even that?

Eliz: I have a variety of dreams.

Mr. Nyland: But you remember them very well?

Eliz: I usually do.

Mr. Nyland: Can you write them up. After you have dreamt, we start writing them up in the morning whenever you find time.

Eliz: ???

Mr. Nyland: Whatever you remember.

Eliz: But in the morning, in general, I take, I give myself very little time before I have--

Mr. Nyland: I would take off a little time? Moreover, I am thinking now about your trip. You will have time. Carry a piece of paper. Whenever you have an opportunity, write it up. You happen to think of the dream, write it down. You have to get rid of the dreams, you know. This is a very good way of getting rid of them. Alright? Good. After you have written them up, at the end of the day you

read them again. This time aloud and you hear your voice and then you try to wake up. It is going to be difficult. Because you will be full of criticism. You will not believe that you have actually dreamt that and written it up and already it may be a little monotonous. So, ~~xxx~~ that you are not interested, you will be bored. And all of these things will help you to be awake.

Eliz: ??? The only thing is why should I dream?

Mr. Nyland: If one knows the answer to that, one knows a great deal. All you can do is to state the fact that you have them and that really they take up a certain amount of energy which you could save.

Eliz: I realize that.

Mr. Nyland: There is no need for them because a thought you know, when it is in one's mind, it is enough to have the thought there. There is no need for any thought, when it is once in your mind, to run around. A thought is received in the mind it is put in a place. It is recorded, pigeon holed, classified, given a name, labelled and that is it. Now, when I relax and when I sleep physically, my mind is a little bit looser but there is absolutely no reason for ~~xx~~ any of these thoughts which are really in prison, to come out for a little while and get an airing. They can stay there. Now I give them enough attention when I write them up and I give them attention because they ~~xx~~ were in mind when I read them and then I am awake. and it is almost as if when I read them and I am awake, as if I burn them. That is how I get rid of them.

Eliz: Shall I make it also a certain ~~time~~ time to get up?

Mr. Nyland: Not necessarily. You have a task when you are abroad to write me once a week. Then in that you can tell me. Alright? And I will answer you. Alright? Fine.

Ah Loete, I never saw you. Were you here last time? You must have been sitting in the back.

Lotte Karman: I would like to ask you: For many many years, I wake up in the morning -? every day having the same dream, a nightmare which contains an enormous amount of being embarrassed and ashamed because of not getting somewhere on time and so forth. And if you have ...

Mr. Nyland: Is it because you have the thought during the day Lotte?

Lotte: No, I am never late for rehearsal or anything and I dream permanently that I never get there. Every obstacle in the world prevents me.

Mr. Nyland: Isn't it terrible?

Lotte: And the feeling of fear is so great that my day starts...

Mr. Nyland: But you are under a tremendous amount of pressure when you are trying to be on time?

Lotte: No.

Mr. Nyland: No?

Lotte: In life? No.

Mr. Nyland: Never?

Lotte: No.

Mr. Nyland: You do not feel that you have to be on time somewhere and then you strain yourself particularly? Can you arrive late?

Lotte: No, I couldn't.

Mr. Nyland: You see, Lotte, the way you said that. Exactly the way you said it meant that there is a strain.

Lotte: Maybe I don't know.

Mr. Nyland: Yes, you are so convinced, "No, I couldn't" means of course not - it is not even thinkable.

Lotte: I am careful not to. I avoid it.

Mr. Nyland: Yes of course, of course. And because of that strain, you are already so used to it, you do not see it any more. It came out, as I say, with your answer. And then, when that is there, because of that, you live under a fear and the fear comes out in your dream. It would be very nice if you could, without being late, if you could be very much earlier than usual.

Lotte: I do that. I try to write down and I am afraid to read it again because it is so fearful to me.

Mr. Nyland: What do you try to write down?

Lotte: I try to write down the dream many many times.

Mr. Nyland: Oh no no no. I am not talking about the drea,. You do not have to go over that again because it is not very pleasant. She can do it because it does not matter.

Lotte: I see. I thought...

Mr. Nyland: No, no. In daily likfe when you have to make an appointment, you try to be very fifteen minutes earlier, half hour earlier.

Lotte: Oh yes, I do that.

Mr. Myland: that is easy.

Lotte: [^]es, I do that.

Mr. Nyland: Yes, you see? Again, all of this indicates your fear. Can you be there exactly fifteen minutes before it starts?

Lotte: I never tried it.

Mr. Nyland: Will you try it? You see, if you do not make it, there will not be a fear that you will not be on time.

Lotte: I do not understand.

Mr. Nyland: Instead of five minutes, we make it ten minutes. Try to be there ten minutes but exactly ten minutes before you have to be there. Supposing you have to be there at eight-thirty, you get there at eight-twenty. Alright? But this time you want to be there. You see? If you do not make it there is no fear that you will be too late.

Lotte: I do not understand it.

Mr. Nyland: You have to be at a place at eight thirty. Now you make up your mind that you are going to be there at eight twenty. Every time, ten minutes beofre. I will not explain why it will be helpful. You try to do that.

Lotte: I will try tomorrow morning. I have a rehearsal.

Mr. Nyland: Do it for a whole week, for a whole week. And then let me know next week, about the dreams. Yes? They will go.

~~Remedy~~

Bob Jourdan: Do you have a task for me?

Mr. Nyland: I am not sure that you will fulfill it when I give you a task. I have given you tasks before. I will give you one for one week. At eight o'clock in the evening, wherever you are, you write me a short note. You mail it that same night. It does not matter what you write about but you write it at that time. And do not have anything interfere. Alright? It looks as if it is not connected with work at all and it is. It is very much. But I want to make sure first that I can count on you. If you do it right, I will give you a different kind of a task. Alright.

Debra Byrnes: I spoke to you last week in regard to the task in keeping it a second week and you said yes. Both weeks have been very good actually and it is hard to say actually, I mean from the standpoint of waking up, both weeks have been very good. I have not always fulfilled the task every other day exactly.

Mr. Nyland: It was every other day, also for the second week.

Debra: Yes.

Mr. Nyland: About drinking and cigarettes.

Debra: Yes. About the drinking, I spoke to you when I told you I could not be here I said that it was not really possible to drink and that you said that it was unimportant part of the task as long as I could use the cigarettes to wake up. And of course I was very much aware again of what a trap the body is. And the demands that it makes and really quite stubbornly making demands and sometimes quite sneakily making demands and sometimes just habitually making demands. So, it has been a good task. It has been perhaps closer to some of the tasks I have had in the beginning. It was like coming back to a definite way of working again, ABC.

Mr. Nyland: Can you tell yourself that at times you are free from smoking?

Debra: You spoke of this on the weekend and there were moments, Mr. Nyland, when I understood this but not very many.

Mr. Nyland: Those are important.

Debra: I knew at those moments that they were important.

Mr. Nyland: Because not only that it is such a wonderful feeling, but it is something that gives one at the moment, when there is a free choice, and you choose no. I would almost say it is something to work for although if you have that in mind then it is not again a

result of a state.

Debra: Well, I know that when this was possible was on the days when I did not smoke. The days that I smoked, I would wake up but there was not the -?-, not the friction. It seemed that that friction was a necessity for me at that time. And I tell you, when you gave me the task, I didn't think I could do it. And, for the third ~~xxx~~ dream of the evening, I never dream and the night you gave me the task two weeks ago Tuesday, I had a dream that was vaguely nightmarish proportion, that I could not fulfill the task. And it was a really torturous type of dream. And I remembered ~~the~~ it when I woke up in the morning and I had, I can say, almost a prayerful attitude that I could do this.

Mr. Nyland: Good Debra. Do not continue with it. when you smoke now, if you do, consider it: Do I want it or don't I want it. Then, when you do, when you say, "I want it", smoke it half way and throw it away. Something again has to teach your body that it can, it will be taken care of; that there is someone watching it; that is, someone interested in its behavior and to make sure that that behavior is quite alright. So, you are not taking away certain things but you say, "Within measure now." And I am quite certain that the body understands it because much of that kind of thing is already such a habit. I have compared it once to when you eat cherries: the first one is fine and after you have eaten two hundred, you do not taste it any more.

Debra: This I became very much aware of.

Mr. Nyland: So, smoke it and after a little while you will say, "Only three puffs." Alright?

Debra: And this is for one week also?

Mr. Nyland: For one week.

Debra: And try to do it every day.

Mr. Nyland: Whenever you take a cigarette, you look at it. You consider it. You look at the cigarette from all angles, round as it may be. Then you put it in your mouth. You wet it. Wait a little bit before you light it. Light it very slowly. Blow out the match. Take the cigarette out of your mouth. Look at it again. Put it back. And the picture you then have is: Debra

smoking a cigarette. Alright?

Debra: Yes sir.

Mr. Nyland: You wake up at that time. You see it. ~~xx~~ You become ~~xx~~ ... it is as if you are sitting in a chair. It is as if some one is there and you know it and you know you are being watched. It is an interesting thing about observation. There are always two sides. I watch, I observe or I am being observed. That is, I am under observation. I place myself in the "I" or I place myself in the "it" and I can vary it. And it becomes quite interesting that in that kind of schizophrenia, I am really conscious of both. And I allow myself really to be "it" under observation and then I also, "I" observe "it" smoking. See if you can make that kind of switch.

Mary Whittenburg: I had a task of relaxing -? to be just a lump of flesh.

Mr. Nyland: Yes, that is right; as if you would fall thru the floor.

Mary: I wasn't too successful. I was not able to relax that completely. However...

Mr. Nyland: Were you sitting?

Mary: Yes. This evening at the reading, I did this and when I opened my eyes, I was very light, I would not say dizzy but very very light. It was just what I was working for during the week and as I was walking out of the reading, for a second, I was aware of myself walking out of the reading.

Mr. Nyland: Now you ought to be able to do it in the morning.

Mary: Yes, I hope so. And I do not know if it was because the whole day was over and I was able to relax.

Mr. Nyland: I do not think so.

Mary: I think sometimes when I do a task, Mr. Nyland, I get kind of -? about it because it is doing a task.

Mr. Nyland: That is right. That is why I said relax. That is exactly right. You have an anxiety and that you have to...that is why I made it even so strong, as if you are a lump of flesh, that is, meat. There is no further desire, no anxiety, not even a wish

to finish it. It is as good a state of amness as one can reach. But in the morning it is much better then the evening because you are more alert in the morning. In the evening there is only a little bit of you and then that part tries to do it and then your being tired will help you. And then you will mistake this question of tiredness and relaxing from the real intensive wish to relax. In the morning you are awake; there is much more opposition but there is much more possibility when you are succesful that it is really a result of work.

So, I would not change it. I would continue with it in the morning, but in that way, not to have any, not to have any wish. But a wish to be is a different thing from wishing for a result. I wish for a state. I wish for being. And in that state of being, I will discover what I am. But I do not dextcribe as yet what I am going to be because I will not know what I will be. So, the anxiety ~~is~~ has nothing to do with it. The anxiety is simply... it will drop away. That anxiety is like a -?- and the relaxation will not allow me to have an anxiety.

If I relax well enough, I take away from my feelings and from my thoughts the possibility of being expressed thru my body. Therefore, the relaxation exercise, really relacing when I wish to relax is very helpful to brake the connection between such centers. And this is really an aim; that they start to function or rather that they can runction separately but in the first place they are separated. They will not function as yet together. But they are separated. The connection between my emotional center and physical center is more and more broken. And between my intellectual and my phsysical center it is broken because they cannot play with something that is an inert mass. So, there is a perfectly good reason to do it. But to do it in the morning because then you have the difficulties.

Charles Wittenburg: I want to report on the task or the breathing exercise and before becoming aware of taking a breath and to realize that this was a holy action that I was approaching, and after letting the breath go, to remember that. I did this many times during each day of the week. I do not think, probably because of the way I am constituted, that I reaped all from this that I could. Shall I say that I realize with my mind that this must be a holy action but the feeling, the amness of the holiness was very difficult.

Mr. Nyland: If you put it the other way: If you do not breathe, you will die, maybe you will realize it. It becomes that important. Then I will consider it something as holy for me. I couldn't be without it but I also worship it because it helps me to continue. I do not think you have to get stuck too much on the question of mind or feeling. It is quite right. I consider it. I am quite aware of the fact of my breathing and I treat it now as well as I can.

You see, it is not only mental. I am sure it is not. There is something else mixed with it but it may not be a religious feeling. But that depends on one's constitution, bringing up, how one looks at it. But you know, even mentally I can pray. It is not necessary to have a feeling introduced. My attitude towards anything that I really become very much interested in mentally, which becomes for me like a God, like research that I wish to do and I pursue it, I have in that exactly the same attitude as an artist in creation. And to say where is the distinction between that kind of a mental attitude when I really wish to be right, that is, I wish to understand. I almost pray for that kind of understanding. I introduce into that kind of a scientific development of myself even if it only concerns my mind, something of a different nature. My attitude is different.

Chas: Mr. Nyland, I usually, I believe that I have seen this in myself. When my emotional center is touched it is usually in the form of passion or else I would say violence rather than passive qualities.

Mr. Nyland: Well, because you do not know enough about how to introduce it in the so called finer sense. When I call it finer

as against the other, where you compare it to passion or violence, it has to have an expression in the body, But if it is an expression that can come thru any one of the sense of the body, could come out thru your voice, could come out how you look at people, it could come out in a posture. A tremendous amount of love can be expressed by a willingness to try to understand the other and look at a person in such a way. No passion is involved but a tremendous amount of emotion. When Gurdjieff says love animals first, it is exactly that. How is one with an animal? In giving oneself in that way, with a voice, but with such feeling in it, or stroking a cat. And it is really as if something of oneself goes out to it and it is not ^{the} only a little bit of movement one makes. But it is something as if it comes from your heart and it has nothing to do with passion.

Take another case: when one argues. For the sake of the argument or for the sake of trying to convince someone in whom you have confidence or for whom you care, and you try to put it in such a feeling that you wish to formulate it so it can become acceptable or understood. And you do this solely, not to hear yourself talk, but to make it so that it becomes clear for the other person. There is no passion in it. It is a use of feeling quite definitely entering into a manifestation, and perfectly legitimate. But as long as it is controlled, it never is wild. I call it a little lower because it becomes ~~wild~~ uncontrolled. You see? For that, passion and wildness and vehemence and things like that are out of bounds. I cannot bring them back. They go to a certain point and then I am lost because it has taken over entirely. That I want to prevent because, I have no objection to it, but to some extent it is a loss. And if after wards I see it myself and say, "I could not help it." Whereas the first example, in talking to a cat, you absolutely can stop at any time you wish.

And as far as the argument is concerned, you also can stop when you come to a conclusion that it is not good or that you have gained a point. In the last two cases, one remains in the saddle. You know, one directs it. And the relationship as far as when one does the exercise of breathing is very much the same.

I have towards it an attitude as if it is something that really amounts to, has a great deal of value for me. And I know in the nature of it is it valuable, but also the way I now do it. And when I take it in slowly, I know that the amount of energy that I can get from ^{from somewhere else.} In the first place it comes from ~~it~~ comes from the atmosphere outside of me. I can even reason about it if it is an intellectual question and say "I am not entitled to it." I am entitled to it simply because I happen to be there. Therefore I will drink it. No one will begrudge it because there will be enough air to go around unless I am locked up in a room with too many people and the oxygen gradually disappears. I said the other day about being on Lake Superior, and not bothering about who is thirsty because there is enough water to go around.

So, I have to have towards air that particular desire I can take it without doing harm to anyone else. But I need it. So, if I take it and I take it in slowly, I then try to remember that that what I am doing is taking food. And particularly when I have reached the limits of my lungs and my midriff is filled and I wait at that moment. And then, at that moment, I turn around. It is an entirely different thing than my body is breathing. At that moment, my feeling enters. You will see. And then, with that, you will -?-

Chas: Shall I go on doing this?

Mr. Nyland: For one week. Let me know next week.

May Ripps: In connection with March and working in Brewster, I had some strange experiences which I cannot quite place because things seem to have gone topsy turvy. So that what seemed real now has taken on the quality of a dream. What seemed less real...

Mr. Nyland: Why topsy turvy May? "hat is topsy turvy about it.

May:--?-- when I look, try to see but I see the person who is --?-- working of ~~being~~ being in a certain way, does not seem to be real to me now and what is working today in the office and functioning very efficiently seems much more real.

Mr. Nyland: The difference between reality and non-reality? The difference between as if and actuality?

May: Yes.

Mr. Nyland: But not topsy turvy. Topsy turvy I kind of feel it is upside down, you know, changed too much. It is just a little different phase.

May: I will say I cannot seem to place myself.

Mr. Nyland: Why? I wake up.

May: Because...

Mr. Nyland: I wake up. , make an attempt to be awake. What is the ~~differe~~ difficulty in placing myself? I find myself. I am at a place. I ~~may~~ may be a little different and my attitude may be a little different and I may have some different thoughts. At the same time, all of my body is there, right here in the chair. You see, in my opinion, there is nothing topsy turvy. It is simply that I see certain things differently from what I used to see but the seeing is not the same as being aware in this case.

May: No, I see that I don't, --?--

Mr. Nyland: May, if you now wake up, if you now see yourself.

May: Now?

Mr. Nyland: Now, yes, not tomorrow.

May: Now I don't know what awake is.

Mr. Nyland: What is the difficulty in waking up now? I make up my mind now. I sit. I see it now. Do you know what I mean by that? If I asked ~~up~~ you at the present time, "Try to make an

effort to wake up", what would you do?

May: Well, I think I would know how to do it.

Mr. Nyland: Good. If I ask you when you speak, can you hear your voice?

May: Now? Yes.

Mr. Nyland: When I ask can you see your posture, could you become aware of tensions of your muscles? Could you, when you stretch and you sit up straight, become aware of yourself? Good. What is topsy turvy? All these things have to do with your body functioning. ~~It simply means~~ They have nothing to do with a criticism of how the body is functioning. It simply means I get in different shapes, forms, different conditions; no more. And when I work, I start with that and I try to eliminate all these kind of ideas that it is so difficult or that I am down and out or, as you say, topsy turvy. Maybe I am, but it is material that I am looking for. It is not a change of condition, not a change of myself. The material is me. I separate something from that material and I, something of me, my I, becomes observant of that what remains. It remains functioning.

Whenever I find myself in different conditions, that I am different from yesterday or that something has happened to me and I am now in a state of more understanding or less understanding, it is all the same for the purpose of being awake, provided I happen to think about it and provided I have the wish to make an attempt to wake up to myself. That is what I need. Now sometimes the conditions make it a little bit more difficult but even if I think about it, that I do not have any further wish, when I am terribly engaged and identified or angry or things of that kind, they prevent me from following thru on it as it were. But I still have the idea that work comes to me in some form or other, to my mind or my feeling. I have a kind of a relationship to it. And now, do I

wish to follow that relationship and can I do it? And, in most cases, I am quite certain I can do it, at least for a very short time.

So, the solution: I find ~~myself~~ something that is quite different and unusual to me but I still have exactly the same kind of a problem of being awake if I can. And that does not change because in principle it always remains the same, and so I attack, as it were, the state in which I am which I sometimes do not like, with the material that I say, "I wake up to this state." And I go through the day with making such attempts. And, instead of remaining down and out and all the rest and pessimistic, I will have something ^{on} which I can put my feet. Many times, in such a case, stand up straight. Once, or many times, I have said, "Stand in front of the window."

May: Mr. Nyland, what was strange about this time was that I did not feel pessimistic.

Mr. Nyland: No, it is a question of...

May: I just felt...

Mr. Nyland: Elated. You were in a different state. There was something that had taken place but even that will not allow or should not be used in order to start thinking. Take it for whatever it is. Good, bad, indifferent, whatever the state is, use it. If it is something that I say, "I feel so light today", it does not mean that that releases me from the necessity of work. The same way as when I say, "I am so terribly sad today", therefore I cannot work" also does not release me. I have constantly an obligation.

May: I feel I should have been able to start with my self desire to work. I should have been able to make that.

Mr. Nyland: Why? Why should you?

May: I feel I should.

Mr. Nyland: But why? Why should you in that form? How do you know?

May: ???

Mr. Nyland: You do not really know what you can do. You only know you can do certain things; that is, what I call ABC. That you can do and that you can do at any one time in any kind of condition of yourself. With that, you open the door. Or, what I said the other day, you open a gate. You open a French door because you can see ~~th~~ thru it. You see, you already look for it in anticipation to something you have more or less in a vague vision of what you hope you will get into. You have enough experience of that kind, that it is something desirable. It is not a close door. It is not something that is a secret, that you only will know when you open the door. When one has experience of having been awake before, it is an open door as it were. That is, a glazed door. I call it french door or a gate. I can see thru it. It is still a closed door. I still have to open it. But I have for it already such a desire that I wish to go there, that I want to open it. So, I want to work because it is a desirable state for me. And in that kind of a state in which I am, good or not, that is, enjoyable or not enjoyable, can be used for that purpose of trying to wake up. And when I am down and out, I forget. When I am elated, I also forget.

How else will I say it? I am happy that certain things happen to me. I am happy that I am in a state where I understand certain things. And it will not give me, ~~xxx~~ I mean, I am not entitled after that to ~~start~~ sit quietly and say, "I have reached it." It is a constant struggle for something because I lose it in the state of enjoyment and in the state of sadness. In both cases I lose it. And I have to keep on working for it all the time. So, I have some experiences. Thank God I have the experiences. Thank you; what next?

Like in a store: I sell myself something. And I am all the time a customer. And I am thru with one and wrap it up and say, "Who is next?" No rest for the weary. It is exactly then that one

works.

Do we understand things? Do we know? Do we know what we want? Do we know in our mind and can we really feel for it ~~an~~ of what we want to do? We are still, you see, we are still we are working and exchanging and we are still all wanting for more understanding. All the time, we are not there at all. We have to remember it. We have to remember each other if we can. That kind of a dependency, that kind of wishing to share, what kind of a responsibility. But, you know, it belongs to a person who, with all the intention they can bring to bear on that problem, that is sufficient. The results do not count. In the first place, we cannot measure. In the second place it has nothing to do with it. That what determines the question of working together is my attitude in seriousness. When I really wish to the best of my ability, whatever that ability and whatever my understanding is, that determines my place in a group. Not advanced, not bringing up the rear, conduction, as you know. I am wherever I am and in that I have in relation to myself that particular wish to work and I work at the time whenever I can. And I cannot even count how often I can do it. I may, for a long time, not be able to work at all and maybe I sometimes think that I work and I do not, And even such things do not matter at all. I have towards it, I have towards the ideas, the possibility, the presence of something that I consider unnatural because it is usual. It is something that is still laid away for me and that I now dare to touch which I consider as if it is holy for me and I will wonder constantly why it is that it is for me, apparently that I can take it. And still I take it because it is necessary. I realize more and more the necessity that such a thing belongs to me, it becomes my birthright and that I really, and if one ask oneself, one cannot really live without.

But then I do in accordance with that kind of understanding

what I then can do. That determines my place. And the place is not judged by anyone else, not even I judge about your individual places. All you have to do for yourself, with your own conscience to say, "I try to work. I try to work this way, that way. These are the results. Am I on the right road or what else can I do?" That is all that counts. I cannot judge about your sincerity. I can perhaps judge a little but about the results you reach. And, for the rest it is your own affair.

We only get together in order to have the possibility of such exchanges and because of ~~that~~ that, the desire to do something about yourself. But your world is your world and it will always remain that way until you die. Do not judge others. Do not compare yourself with others. Leave them alone. They do not mean anything to you in that sense. You work. Then you find each other because you work. If you do not try that, you do not even know your place. For that it is necessary to work together because one starts to understand it. One understands gradually the place where one is. And it sometimes is very difficult to work with others. One is conditioned of course. Still, the attempt has to be made and the openness has to be there. And then one sees possibilities, sometimes in an entirely different kind of direction from what one originally expected.

One does not know how things will grow, how they develop; how one's openness will lead to the possibility of insight and how insight can help you to become conscious and how one is in a conscious state. It is impossible to describe but one wishes to go in that direction and the direction is right, provided you know and never forget the beginnings; or what is meant, to see, observe, not to identify, impartiality, the moment.

This is our lesson each time. We must come back to that. I say, "I am present to myself." I, fulfilling these different

requirements. When I am only present. Other wise I am still identified. To separate if I can. To make myself two; one at one time, on one side, at the other time in another side until I finally can be at both places at the same time. It sounds paradoxical. And still, it is the solution because I am in between them and I unite both. I would almost say, "Why don't we work?" And, in all probability, I will always say it. And the answer us, "But we do." And I believe you.

A good week. Hope to see you next week. Good night everybody.